

## EXEMPLIFICATION

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1 To energize wholesome spiritual warfare, to rebuke  
vainglory, to offset boastful emptiness, to crown  
3 patient toil, and rejoice in the spirit and power of Christian  
Science, we must ourselves be true. There is but one way  
of *doing* good, and that is to *do* it! There is but one way of  
6 *being* good, and that is to *be* good!

Art thou still unacquainted with thyself? Then be in-  
troduced to this self. "Know thyself!" as said the classic  
9 Grecian motto. Note well the falsity of this mortal self!  
Behold its vileness, and remember this poverty-stricken  
"stranger that is within thy gates." Cleanse every stain  
12 from this wanderer's soiled garments, wipe the dust from  
his feet and the tears from his eyes, that you may behold  
the real man, the fellow-saint of a holy household. There  
15 should be no blot on the escutcheon of our Christliness  
when we offer our gift upon the altar.

A student desiring growth in the knowledge of Truth,  
18 can and will obtain it by taking up his cross and following  
Truth. If he does this not, and another one undertakes to  
carry his burden and do his work, the duty will *not be*  
21 *accomplished*. No one can save himself without God's  
help, and God will help each man who performs his own  
part. After this manner and in no other way is every  
24 man cared for and blessed. To the unwise helper our

1 Master said, "Follow me; and let the dead bury their  
dead."

3 The poet's line, "Order is heaven's first law," is so eter-  
nally true, so axiomatic, that it has become a truism; and  
its wisdom is as obvious in religion and scholarship as in  
6 astronomy or mathematics.

Experience has taught me that the rules of Christian  
Science can be far more thoroughly and readily acquired  
9 by regularly settled and systematic workers, than by un-  
settled and spasmodic efforts. Genuine Christian Scien-  
tists are, or should be, the most systematic and law-abiding  
12 people on earth, because their religion demands implicit  
adherence to fixed rules, in the orderly demonstration  
thereof. Let some of these rules be here stated.

15 *First.* Christian Scientists are to "heal the sick" as the  
Master commanded.

In so doing they must follow the divine order as pre-  
18 scribed by Jesus, — never, in any way, to trespass upon  
the rights of their neighbors, but to obey the celestial in-  
junction, "Whatsoever ye would that men should do to  
21 you, do ye even so to them."

In this orderly, scientific dispensation healers become a  
law unto themselves. They feel their own burdens less,  
24 and can therefore bear the weight of others' burdens, since  
it is only through the lens of their unselfishness that the  
sunshine of Truth beams with such efficacy as to dissolve  
27 error.

It is already understood that Christian Scientists will  
not receive a patient who is under the care of a regular  
30 physician, until he has done with the case and different aid

1 is sought. The same courtesy should be observed in the  
professional intercourse of Christian Science healers with  
3 one another.

*Second:* Another command of the Christ, his prime  
command, was that his followers should "raise the dead."  
6 He lifted his own body from the sepulchre. In him, Truth  
called the physical man from the tomb to health, and the  
so-called dead forthwith emerged into a higher manifesta-  
9 tion of Life.

The spiritual significance of this command, "Raise the  
dead," most concerns mankind. It implies such an eleva-  
12 tion of the understanding as will enable thought to apprehend  
the living beauty of Love, its practicality, its divine  
energies, its health-giving and life-bestowing qualities, —  
15 yea, its power to demonstrate immortality. This end Jesus  
achieved, both by example and precept.

*Third:* This leads inevitably to a consideration of an-  
18 other part of Christian Science work, — a part which concerns  
us intimately, — preaching the gospel.

This evangelistic duty should not be so warped as to  
21 signify that we must or may go, uninvited, to work in other  
vineyards than our own. One would, or should, blush to  
enter unasked another's pulpit, and preach without the  
24 consent of the stated occupant of that pulpit. The Lord's  
command means this, that we should adopt the spirit of  
the Saviour's ministry, and abide in such a spiritual atti-  
27 tude as will draw men unto us. Itinerancy should not be  
allowed to clip the wings of divine Science. Mind demon-  
strates omnipresence and omnipotence, but Mind revolves  
30 on a spiritual axis, and its power is displayed and its pres-

1   ence felt in eternal stillness and immovable Love. The  
divine potency of this spiritual mode of Mind, and the hin-  
3   drance opposed to it by material motion, is proven beyond  
a doubt in the practice of Mind-healing.

    In those days preaching and teaching were substantially  
6   one. There was no church preaching, in the modern sense  
of the term. Men assembled in the one temple (at Jeru-  
salem) for sacrificial ceremonies, not for sermons. Into  
9   the synagogues, scattered about in cities and villages, they  
went for liturgical worship, and instruction in the Mosaic  
law. If one worshipper preached to the others, he did so  
12   informally, and because he was bidden to this privileged  
duty at that particular moment. It was the custom to pay  
this hortatory compliment to a stranger, or to a member  
15   who had been away from the neighborhood; as Jesus was  
once asked to exhort, when he had been some time absent  
from Nazareth but once again entered the synagogue which  
18   he had frequented in childhood.

    Jesus' method was to instruct his own students; and he  
watched and guarded them unto the end, even according  
21   to his promise, "Lo, I am with you alway!" Nowhere in  
the four Gospels will Christian Scientists find any prece-  
dent for employing another student to take charge of  
24   their students, or for neglecting their own students, in  
order to enlarge their sphere of action.

    Above all, trespass not intentionally upon other people's  
27   thoughts, by endeavoring to influence other minds to any  
action not first made known to them or sought by them.  
Corporeal and selfish influence is human, fallible, and tem-  
30   porary; but incorporeal impulsion is divine, infallible, and

1 eternal. The student should be most careful not to thrust  
aside Science, and shade God's window which lets in light,  
3 or seek to stand in God's stead.

Does the faithful shepherd forsake the lambs, — retain-  
ing his salary for tending the home flock while he is serving  
6 another fold? There is no evidence to show that Jesus  
ever entered the towns whither he sent his disciples; no  
evidence that he there taught a few hungry ones, and then  
9 left them to starve or to stray. To these selected ones (like  
"the elect lady" to whom St. John addressed one of his  
epistles) he gave personal instruction, and gave in plain  
12 words, until they were able to fulfil his behest and depart  
on their united pilgrimages. This he did, even though  
one of the twelve whom he kept near himself betrayed  
15 him, and others forsook him.

The true mother never willingly neglects her children  
in their early and sacred hours, consigning them to the care  
18 of nurse or stranger. Who can feel and comprehend the  
needs of her babe like the ardent mother? What other  
heart yearns with her solicitude, endures with her patience,  
21 waits with her hope, and labors with her love, to promote  
the welfare and happiness of her children? Thus must the  
Mother in Israel give all her hours to those first sacred  
24 tasks, till her children can walk steadfastly in wisdom's  
ways.

One of my students wrote to me: "I believe the proper  
27 thing for us to do is to follow, as nearly as we can, in the  
path you have pursued!" It is gladdening to find, in such  
a student, one of the children of light. It is safe to leave  
30 with God the government of man. He appoints and He

1 anoints His Truth-bearers, and God is their sure defense  
and refuge.

3 The parable of "the prodigal son" is rightly called "the  
pearl of parables," and our Master's greatest utterance may  
well be called "the diamond sermon." No purer and more  
6 exalted teachings ever fell upon human ears than those con-  
tained in what is commonly known as the Sermon on the  
Mount, — though this name has been given it by compilers  
9 and translators of the Bible, and not by the Master him-  
self or by the Scripture authors. Indeed, this title really  
indicates more the Master's mood, than the material  
12 locality.

Where did Jesus deliver this great lesson — or, rather,  
this series of great lessons — on humanity and divinity?  
15 On a hillside, near the sloping shores of the Lake of Gali-  
lee, where he spake primarily to his immediate disciples.

In this simplicity, and with such fidelity, we see Jesus  
18 ministering to the spiritual needs of all who placed them-  
selves under his care, always leading them into the divine  
order, under the sway of his own perfect understanding.

21 His power over others was spiritual, not corporeal. To the  
students whom he had chosen, his immortal teaching was  
the bread of Life. When *he* was with them, a fishing-boat  
24 became a sanctuary, and the solitude was peopled with  
holy messages from the All-Father. The grove became  
his class-room, and nature's haunts were the Messiah's  
27 university.

What has this hillside priest, this seaside teacher, done  
for the human race? Ask, rather, what has he *not* done.  
30 His holy humility, unworldliness, and self-abandonment

1 wrought infinite results. The method of his religion was  
not too simple to be sublime, nor was his power so exalted  
3 as to be unavailable for the needs of suffering mortals,  
whose wounds he healed by Truth and Love.

His order of ministration was "first the blade, then the  
6 ear, after that the full corn in the ear." May we unloose  
the latchets of his Christliness, inherit his legacy of love,  
and reach the fruition of his promise: "If ye abide in me,  
9 and my words abide in you, ye shall ask what ye will, and  
it shall be done unto you."